# UNITARIAN MONTHLY

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**An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.**

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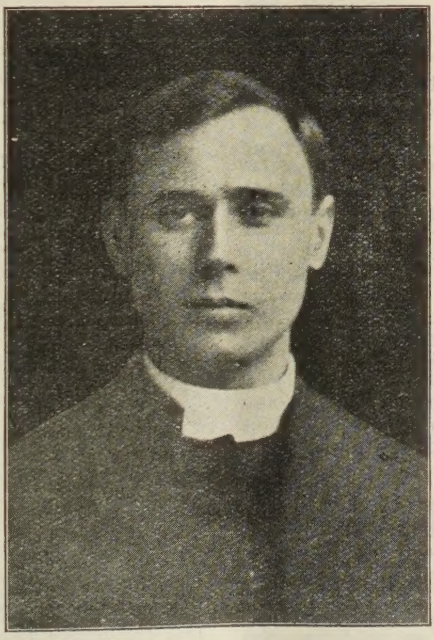

REV. CHARLES BIGGINS, M.A., B.D.

(see page 74).

# Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: PLEASE NOTE.—In consequence of welcome increase of orders for local Calendar copies of this Magazine there has been a growing congestion of work on Calendar covers in the closing days of printing week, through the Calendar matter being sent in late, making it impossible to send all Calendar parcels out by the time desired, and causing inconvenient delay. It is therefore requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

THE EDITOR'S TEMPORARY ADDRESS: Last December the Editor removed from his house owing to its very exposed position and family illness arising therefrom, and not finding another suitable house put furniture into store and went with family into temporary rooms, and now in consequence of the people who are tenants of 13, St. Peter's Road, Croydon, having to remove, the Editor's present temporary address until what will be the settled residence is ready is 5, ST. BARNABAS ROAD, SUTTON, SURREY. Correspondents please note.

It is twenty-nine years since the National Conference of Unitarian and Kindred Churches met at Sheffield before this year.

Dr. Charles W. Eliot, President Emeritus of Harvard University, U.S.A., and a prominent Unitarian, was 92 years of age, on March 20th.

The Annual Meeting of the South-Eastern Provincial Assembly at Essex Hall, London, on April 28th, with Rev. R. H. U. Bloor, of Brighton as preacher, takes place after these notes are printed. It is suggested that May 30th be Assembly Sunday for collections in aid of Assembly funds.

There is one Unitarian Church in Bulgaria, of which the Rev. A. Toplisky is minister and founder. The congregation includes about 100 members, mostly young men, and has a neat and convenient Church building of its own. Rev. Frederick Hankinson states in the "Inquirer" that there are also quite 50 Unitarian families in Sofia, the Bulgarian capital city and that the conditions are ripe for the establishment of a Church there.

Mr. John Percy Taylor, J.P., associated with the Bank Street Unitarian Chapel, Bolton, is appointed High Sheriff of Lancashire.

At Glasgow a widow member of the Ross Street Unitarian Church, who has received a few pounds from a charitable fund for the past two years as an annual grant, has now been refused this help because she is a Unitarian, and on the ground that "Unitarians are not Christians." She has been offered the grant on condition that she gives up her Unitarian membership, and has refused to sell her religious principles.

## THE WAYSIDE PULPIT.

THEY ARE SLAVES MOST BASE,
WHOSE LOVE OF RIGHT IS FOR THEMSELVES
AND NOT FOR ALL THE RACE.
J. R. Lowell.

At the Annual Meeting of the Liverpool District Missionary Association of Unitarian Churches special addresses were given by the President, Mr. A. W. Hall, Revs. R. M. Rutter (Primitive Methodist), and C. W. Townsend (British and Foreign Unitarian Association).

The Barnsley Free Christian (Unitarian) Church meets in the top floor of some offices—Bank House—and the movement dates from 1904.

The Bolton District Unitarian Sunday School Union held a successful Schools' Festival at Chowbent, on March 13th. Entries for competitions were 129, and prizes were awarded and distributed.

Sir Robert Stout, President of the Unitarian Church, Wellington, N.Z., has retired from the office of Chief Justice of New Zealand, which he has held with distinction for 26 years. He is now aged 82.

At the Annual Meeting of our London Sunday School Society, held at Essex Hall, March 20th, Mr. Stephen Noel, gave a very instructive lantern lecture on "Modern Geneva and the League of Nations." Good reports were presented of the work of the Society.

Rev. Arthur W. Fox, M.A., Todmorden, officiated at the funeral of Rev. E. W. Thomas, Congregational Minister, and at the request of the congregation he also conducted the memorial service.

The Bury District Unitarian Sunday School Union was held at Heywood, March 13th, beginning with religious service, followed by tea served to 300 persons, and evening meeting and concert.

At a lecture by Mr. John Miles, M.A., delivered at the Wood Green Unitarian Church (Rev. Henry Dawtrey, B.A., Minister), it was stated that "the economic foundation of our civilisation is the Unity of Man, and that social evils are to be attributed to denial or limited recognition of this principle."

Special Forward Movement Services have drawn increased attendances to the Peckham Unitarian Church, and it is felt that the time is ripe for the appointment of a resident minister. Mr. J. W. Dumble, of the Pioneer's Hostel has charge.

A sermon on "The Right Relation between Capital and Labour" by Rev. T. Paxton, has been reprinted in the Macclesfield "Times." Mr. Paxton has been made a Governor of the General Infirmary. His Torchlight Tattoo raised £800 for that institution.

Rev. Dr. S. A. Eliot, President American Unitarian Association, and Dr. A. C. Dieffenbach, Editor of "The Christian Register"—the Unitarian weekly, have been appointed Unitarian representatives on the Executive for Boston, of the American Institute of Christianity.

The Manchester Unitarian Bazaar, March 17—20, characterised by remarkable enthusiasm, realised £4,500 up to its close, and it was expected to reach the £5,000 aimed at when all accounts had come in. It was held in the Milton Hall.

The Manchester Council of Christian congregations is now prepared to admit Churches holding Unitarian views.

## ETERNAL PROVIDENCE.

Spirit Eternal, wise and good,
Beneath Thy sway all Nature lives;
Thou knowest e'en the sparrow's fall,
And flowers that cliff and hill adorn
Bear shapes and hues divinely set,
Nor lives a form within the deep
But shares Thy mystic life supreme.

Yea, in the vast and terrible,
In earthquake, pestilence or war,
That sweep their myriads unto death,
Thy Will involves enduring good;
Though puny man oft fails to note,
The movement toward the distant goal,
The perfect life that yet shall be.

E. RATTENBURY HODGES.

# Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

### BETWEEN THE TESTAMENTS.

### V. THE RELIGIOUS ROMANCES.

### II. JUDITH.

The story of Judith is of a very different character from that of Tobit: yet there can be no doubt that it was of great comfort to the returned Exiles, who suffered severely especially under the tyranny of Antiochus Epiphanes. Its earliest possible date is 160-140 B.C. and its latest soon after the first Roman invasion in 63 B.C. In either case its purpose is the same, to keep the hearts of the Jews faithful to their worship of the one true God, no matter what trials might befall them. The scene is laid in the years of Nebuchadnezzar: this potent monarch went to war with Arphaxad King of Media. Before setting out he sent to his western subjects to despatch reinforcements to his army. Of these amongst those to refuse were the returned Exiles, the children of Israel. When he had conquered his rival, he turned his attention to them. He sent out a mighty army under Holofernes to reduce them not merely to submission but to utter ruin. The Jews hearing of the coming of the great host were the only ones who determined to resist it. They fortified all the heights and all the frontier towns and stood under arms trusting that Jehovah would deliver them.

Holofernes advanced and encamped on the level ground before the little frontier fortress of Bethulia on the outskirts of Judea. In this place lived a fair and wealthy widow, Judith, whose very name indicates that she personified the Jewish race. She was devotedly pious and wisely generous. When she found that there was little hope of final resistance on the part of her townsmen, she prepared a stratagem, which she alone carried out with the aid of a solitary maid. Making her way to the tent of Holofernes but taking a stock of Jewish provisions and wine with her, she proffered to betray the town to him. She had taken the peculiar food with her, that she might not break the Law of Moses by eating meat which would defile her. She insisted, that none should follow her when she went out to pray, thus securing an opportunity to escape, when her plot had succeeded. For several days she kept the great commander in suspense. At length she determined to eat with him in his tent. Her beauty moved him so deeply, that he fell violently in love with her. The consequence was that he drank heavily and fell into a deep sleep. When she saw the enemy of her race in her power, the heroic woman determined to complete her task. First she prayed to the God of Israel to help her to exact vengeance with the sword. Then taking the chieftain's sword, she smote him twice with all her force and cut off his head. This she put into the bag in which she had brought her provisions and professing to be going out to pray she was able to escape unharmed into the little town.

Here she showed her prize to the chief men and there was great rejoicing. The following day they acted upon her advice and displayed the head where the enemy could see it. The besieging host was discomfited and as it fled in terror the captains of Israel fell upon it and destroyed the greater part of it. Such is the story in essence; though Judith may be said to have been guilty of treachery and deceit, her people pardoned her for putting her life into her hand to deliver them. It is not our business to condemn her, realising that modern warfare has similar horrors sometimes not attended by similar heroism. But the religious tone of the book is marked: it is filled with what may be called an "Old Testament piety" such as inspired our Puritan forefathers to a large extent. Judith herself was a model of this kind of piety and after her feat of arms she was rewarded with long life and great prosperity. In her I feel sure that the Jewish nation is personified and victory promised to them, if they would keep faithful to their God. There is no doubt that the little book afforded great comfort to the troubled people in their almost continual misfortunes.

(See—"The Apocryphal Books"—T. and E. Jacks and Co.).

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At the Annual Meeting of the Swansea Unitarian Church, March 11th, reports of increased prosperity of all departments were made, and it was resolved to increase the stipend of the minister, Rev. R. J. Hall, M.A., by the addition of £50 a year.

# Unitarianism.

The Unitarian Church stands for:—

Free Inquiry. Freedom from bondage to ancient creeds. Freedom to adjust statements of belief in agreement with new revelations of Truth.

Its great Idea is UNITY.

The Unity of God in one Person only, — the Heavenly Father.

The Unity of Mankind as one Humanity all being members one of another.

The Unity of human life as one progressive growth on earth and hereafter.

The Unity of Destiny as the ultimate attainment of the same goal of perfection for all mankind.

The Unity of the Divine Providence making all things in the discipline of experience to work together for the same salvation for all men.

The Unity of all Truth, as all things which agree with the same thing agree with each other.

The Unity of Society, organised on the brotherly principle of the Golden Rule.

The Unity of all nations as members of the one great family of man, in the promotion of mutual security and welfare.

The Unity of Man with God in the doing of the Divine Will by the practice of Righteousness in all human affairs.

The Unity of Religion—the doing of right by everybody to everybody, as the one aim in every spiritual faith in all times and places.

These ideas of Unitarianism have been summarised as,—

The Fatherhood of God; the Brotherhood of Man; the Leadership of Jesus; Salvation by Character; Progress upward and onward for ever

No pledge is required from Unitarian Ministers or Church members, to any particular statement of doctrine, yet in consequence of free search after Truth Unitarians gravitate inevitably towards agreement and general unanimity of belief.

Any persons in sympathy, who are willing to co-operate with others to propagate Unitarian principles and ideals and to promote conduct and life in accord therewith, are invited into membership.

# Jesus and Social Service.

## (16) ETERNAL VIGILANCE.

The price of liberty is said to be—eternal vigilance. The neglect of public duty makes it easy for the enemies of social welfare to pursue their evil work. The righteous state does not come itself; it is made possible only through human agents making proper use of the powers bestowed upon them. It does seem that evolution is inevitable as doubtless it is, because human desire for improvement is inevitable. But the progress of improvement is slow if there be only very few who are fully awake to its importance. The pace is checked if a large proportion of the people are careless about it. The forces of reaction come into play very vigorously if the people are morally asleep. Any advance in social betterment may be lost if it be not taken advantage of. In a so-called Land of Liberty the freedom of science may even be prohibited by law, when the people are not sufficiently watchful.

As the greatest of all social reformers Jesus was thoroughly alive to this danger. It is most unlikely that he would have nothing to say about it. He frequently urged his hearers to be vigilant. "Know this," said he, "that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to have been broken through. Therefore be ye also ready" (Matt. 24, 43-4; Luke 12, 39-40.) "Of that day or that hour knoweth no one. Take ye heed, watch: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13, 32-37.) "Take heed to yourselves lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass" (Luke 21, 34-36).

Ancient empires have decayed and perished through lack of interest in the public welfare. The causes of the ruin of Assyria, Babylon, Nineveh, Egypt, Greece and Rome, in the past, were many doubtless, but one thing is certain and that is, that the people as a whole became indifferent to moral principle—to the consideration of righteousness, and allowed all kinds of social evil to become rampant. Their public spirit slumbered, and because they were asleep to every consideration of public safety and security the influences of social disintegration crept in with the inevitable ultimate result, that the whole social structure fell to pieces. Public health both physical and moral depends upon the alert watchfulness of the people. The safety and permanence of the body politic,—of the community or the State, are made possible only by the constant vigilance against everything that may imperil the collective welfare.

The saviours of Society are those people who are ever on the watch against social dangers, who are earnestly interested and active in promoting

every kind of righteous reform. Little do the masses know how much they owe to these benefactors. At the risk of persecution often, knowing well that the forces of self-interest are arrayed against them, and that every attempt may be made by those who wield those forces, to bring social ruin upon them,—these faithful "watch-dogs" or sentinels of righteousness persevere in their noble work. They are indeed the "salt of the earth," making soundness, power and safety for the whole of the people. The professing Christian, if loyal to his profession, is one who is watchful. He zealously promotes right and wholesome relationship. He is ever vigilant against evil and wrong. Whoso is earnest and watchful for the right whether a professing Christian or not, is assuredly a follower of him who said: "What I say unto you I say unto all, watch."

# Questions and Answers.

QUESTION (17):—

"In what sense do Unitarians claim to be Christians?"

ANSWER:—

Unitarians are styled "Unitarian Christians," and their doctrine is by themselves denominated "Unitarian Christianity." They believe in the fundamental ideas which Jesus proclaimed, and consequently Unitarians claim to be included under the Christian name as followers of Jesus, whom they regard as their Leader. If a "Christian" means one who is orthodox and no others as some appear to think, then Unitarians would not claim to be included, for they reject the orthodox creeds and assert that these creeds do not agree with what Jesus declared, and that they are not truly Christian doctrines. If the teaching of Jesus is the true Christianity then the Unitarians accepting and agreeing therewith are Christians.

QUESTION (18):—

Is the observance of the Communion of the Lord's Supper incumbent upon Christian believers?

ANSWER:—

It is a matter of opinion. If they think it to be so, it is; but if they do not think so, it is not. Some think that Jesus never intended it to become an ecclesiastical sacrament, and that he simply meant that whenever his first disciples had a meal together they should remember him, with no idea of it becoming a permanent institution. Some Unitarians observe and celebrate it, but others do not. R. W. Emerson, when a Unitarian Minister, resigned his position because he could not conscientiously administer the material elements. He evidently felt that they too much materialised the spiritual part of the service.

QUESTION (19):—

Is it not a fact that Jesus is said by the Apostle Paul, to be "God blessed for ever," in Rom. 9, 5?

ANSWER:—

No. It is not a fact. The translation of that part of the epistle in the Authorised Version is wrong. Reference to the margin of the Revised Version makes it clear that various translators have punctuated the words differently. Some put a full stop after "flesh" and then read—"He who is God over all be blessed for ever," or "He who is over all is God, blessed for ever." Others punctuate, "flesh, who is over all. God be blessed for ever." It is not likely that the apostle who declared "one God and Father of all, who is over all, and through all, and in all," would speak of any other but the Father as God. If the orthodox doctrine of the Godhead of Jesus depend upon the accident of disputed placing of a comma, it has poor justification.

# Literature.

"Theism as I understand it," by Dr. Walter Walsh. 6d. from the author "Northam," Athenaeum Road, Whetstone, London, N. 20.

This pamphlet of over 20 pages clearly sets forth the grounds for belief in the existence of God, his personality and his love. It consists of two discourses delivered for the Free Relgious Movement of which Dr. Walsh is the minister at Lindsey Hall, London. The argument is by steps of a ladder "through man to God," to the Infinite Mind. There is the witness of Evolution, the obvious purpose to make man and to make him "good," and the Being who is the source of love must be love. Though Dr. Walsh fears to use the term personality concerning God, he ascribes to the Deity those attributes which constitute personality in man, Self-consciousness, Creative Power, Wisdom, Love, Intelligent purpose, Order, Law— a Coherent, Self-conscious Unity. The treatment of the subject is very suggestive and helpful and any reader is sure to find this pamphlet well worth possession.

There has been issued from Essex Hall the first of a new series of Unitarian Leaflets which is headed with the query—"Are you a Unitarian without knowing it?" Three pages in bold type—no price given for quantities.

# Studies in Unitarian Doctrine.

These studies are for five Sundays or week-nights in the month. The text-book is "Denials and Beliefs of Unitarians" by John Wright, B.A., price 6d. through the Editor. To members of the Unity Fellowship, half-price. For other reference books see at the end of number 9. Nos. 1-4 were in April issue.

## (5) WHAT IS MAN?

When the Psalmist asked this question he supplied also a worthy answer: "Thou hast made him a little lower than God" (R.V.Ps. 8-45). The Unitarian doctrine is, that Man is God's own child, created out of the Divine Nature and therefore able to become Godlike. Just as the human father is parent to man's body, so is God the parent of man's spirit. We are told that "God is a spirit," and it is true that man is a spirit clothed in flesh. This means that man's real nature is divine of the same kind as the nature of God, and therefore naturally inclined to good.

Now this contradicts the orthodox doctrine of man's natural depravity, by which it is declared that man is "of his own nature inclined to evil." But the orthodox doctrine is not true. The facts of life and experience at its truest and best disprove it. When is man acting from his true nature? Can it be when he is in a condition of disorder or when he is in a state of physical soundness and of moral and spiritual health? surely it is not the sensualist who indicates truly what man is. The degenerate specimen of humanity is no true example of a man. But the virtuous and upright character, the generous and self-sacrificing hero, the noblest example of human character, is a truer indication of what a real man is and of what his nature is. If even the sinner blushes to have his sin known and feels the sense of guilt, does it not mean that his nature revolts against it? It is human nature to respond to kindness, to love the beautiful, to admire noble conduct.

Such is man, the spiritual child of God, having within him the divine nature in process of development towards its perfection, intended for the perfect life. Such is the Unitarian belief concerning Man. God, the Father of our spirits intends man to reach the divine perfection through the education of experience, the discipline of trial. Man cannot become godlike except by his own effort and by his own will. If God in His love and pity were to save man from all the trouble and pains of striving, by doing everything for him, man would of himself be as helpless as a piece of wood or stone, a mere automaton. But the Almighty wisdom gives man the power to work his own way and sufficient freedom of will to choose for himself. Thus man experiments with life, and learns through his mistakes, and by other means what actions it is wise to avoid and what course it is safe to follow.

Who can measure the possibilities of man? From the humblest origin have come the greatest human geniuses the world has ever known. Man can only be fairly judged and apprized by the best and noblest specimens of the race. Such men as Socrates and Jesus, Newton and Lincoln; such women as Florence Nightingale and Julia Ward Howe—indicate most truly the sure direction of human progress, and are prophecies of the greater things to come. There are infinite possibilities in man. He is an undeveloped mine of immeasurable riches of mind and spirit. The divinity is within him, and he is on the way to that consummation declared in the prophecy of the great Galilean—"Ye shall be perfect as your Heavenly Father is perfect." All things are made to work together for that, so that nothing is too good to be true of what man is capable of or as to what he will become. It is God's will that every human soul shall reach the highest goal, and that mankind collectively shall develop a perfect state of society, and unity of spirit amongst the nations and nothing can prevent the ultimate fulfilment of that divine intent (References, pp. 81-83).

## (6) CONCERNING SIN.

What is sin? It is wilful wrong-doing—that is, the doing of what the doer knows to be wrong. But what is wrong and what is not are matters of opinion. What is wrong to one person may not be so to others. Some people consider that free-thought in religion is sin, but Unitarians do not. The strictly orthodox say that the rejection of their creeds is sin, but Unitarians believe that rejection is an act of righteousness in loyalty to reason and conscience and to God. There are sins against custom and convention; sins against bodily health; sins against social order; sins against ownership of property; sins against the laws of the land. But customs change, conventions pass away, and there are laws of the country which are not just. Every man must judge for himself in such matters as to what is sinful and what is not, concerning obedience or otherwise.

It is a delusion to suppose that man is naturally sinful. There is in human nature an innate sense of right, an appreciation of order, goodness, and beauty. The human soul as God made it is pure and undefiled. The new-born child ushered into a strange world with no experience, HAS TO LEARN what is right and what is wrong. This comes partly by instruction from teachers and

guides, and partly by experiment—by finding out. If an act of conduct causes pain—such pain is a danger-signal—a warning what to avoid. A mistake has been made, and the resulting pain teaches—points the right way.

The word for sin used in the Christian Scriptures is "Amartia" which means literally—missing the mark. But we often miss the mark—make the mistake—in ignorance, without knowing that we are doing wrong. Doing wrong without knowing that it is wrong, is not sin. By experience man realises that there are certain laws of order such as the laws of personal health, the laws of public sanitation, the laws of social justice, the laws of nature, the laws of peace and happiness. He finds out that any violation of those laws inflicts hurt and injury; that obedience to them is right and that violation of them is wrong. What the researches of science reveal to be the immutable laws of God's divine order in the world of matter or in the spheres of mind and spirit, are man's findings through experiment. He learns that all conduct in accord with those laws produces harmony and healthy life, and that all violations of them result in disorder, disease, waste, destruction, suffering and woe. By such consequences he knows what is right and what is wrong.

Having found to that extent what is right or wrong, there is within man an ethical faculty named conscience which says plainly to him that whatsoever he knows to be right that he ought to obey—whatsoever he knows to be wrong, that he ought to avoid. Conscience does not decide or find out what is right or wrong, the mind—the reasoning faculty does that; but having discovered the right by experience, then conscience comes in and declares the same thing always, in all times and under all circumstances—what you know to be right that it is your bounden duty to do, or what you know to be wrong, that you know you should not do. The law of consequences is inexorable; it is impossible to get away from it; "whatsoever a man soweth that shall he also reap." The only real sin is wilful wrong-doing. Unitarians do not possess that sense of sin which is derived from belief in the corruption of all mankind through the sin of Adam. That would be the extreme of pessimism and despair. But Unitarians are optimists inspired by a glorious faith in man and God. (References, pp. 25-32).

## (7) THE PROBLEM OF EVIL.

Is there a Unitarian explanation of the problem of evil? There is; and it is a rational explanation. It is not that which is offered by orthodox Christianity. Far from it. Orhodox theology professes to solve the problem in one word,—Satan, but that does not solve it, for it makes it much more complicated. From the very beginning of human experience before the dawn of any historical enlightenment, mankind has been faced with the great enigma of the two opposites of light and dark, of good and evil. The ancient Persians attempted to straighten out the riddle by postulating dualism—the two overruling powers, the supreme God of Light and his opposing deity the supreme God of darkness. The Babylonian account of the Creation as found on the cuneiform tablets describes the struggle between these powers of good and evil—Bel-Merodach and the Dragon. The God of evil has been known by a variety of names, Ahriman, Satan and others. The Jews imbibed something of this dualism during the Babylonian captivity. The idea of Satan, the Adversary does not appear in Jewish literature before that time. The second Isaiah, after the captivity protested against this dualism by claiming that the One God is responsible for everything, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things" (Isa. 45, 7).

The Christian notion of Satan creates all sorts of unreasonable difficulties of inconsistencies. He is believed to have been created by God, therefore God is responsible for bringing Satan and all the evil consequences into existence. It contradicts God's Almightiness. It robs man the tempted, of much moral responsibility. It makes evil everlasting, the devil successful and God a failure. Unitarians deny the existence of Satan. They believe in the omnipotence of God. They consider that the Satan doctrine is no explanation of the problem of evil. Then what is the explanation?

Let us be clear as to what is meant by "evil." Pain is said to be an evil, but it is only so in a relative sense in that it disturbs the comfort of the sufferer. But if pain serves a useful educative or disciplinary purpose it cannot be altogether an evil. An earthquake is regarded as an evil relative to the people injured by it, as also the storm that destroys human property and life; but in the great economy of nature as a whole the earthquake and the storm are necessary so that from a universal or cosmic point of view they are not evil. Disease, considered to be evil is only so in a relative sense, and has its educational effect. Then there is moral evil, man's disorderly conduct, which is so in relation to human peace and happiness. War as an evil compels the search for the abolition of war—for lasting peace. But there is no such thing as absolute or unmixed evil. Everything that is called evil is ultimately made to contribute to some good end. God the Creator has made the possibility of moral evil—sin,— by giving man freedom of will or choice, without which freedom man could not possibly become noble or Godlike,—hence there is truth in the saying that God creates both good and evil, or the opportunity for

evil, for a good purpose. Evil is disorder, division, antagonism,—but that which is divided against itself cannot stand, cannot last; it wears itself out, exhausts itself, destroys itself, and comes to an end.

The explanation is—that all so-called evil is partial and relative and educative, and in human conduct it is due to man's ignorance and his freedom of will. In the whole scheme of things it is made to serve good ends, so that ultimately nothing is wasted nor allowed to happen in vain. The facts of life support and confirm this view. It is in accord with reason, and it vindicates the Almighty power of God to bring good out of everything. (References, p.p. 41-48; 73-80).

## (8) THE TRUE ATONEMENT.

Unitarians utterly deny the orthodox doctrine of Atonement. That doctrine states that through Adam's sin the whole of the human race is made corrupt and sinful, and by that sin the wrath of God was brought upon all mankind permanently; so that some special atonement was required to lift the divine wrath from humanity. Jesus was sent into the world to make that atonement, which he did by suffering on the Cross, making that sacrifice and bearing the punishment for the sins of all mankind, instead of, and as the substitute for all men; and that by this atonement God is reconciled to all who accept this atonement as the price paid to purchase their salvation from the eternal wrath of God, who place their hopes on what Jesus has done for them, trusting that "for Christ's sake" they may be accepted. All who do not accept this atonement are still doomed to suffer the torments of everlasting wrath in Hell.

Is it not astonishing that any human beings could imagine such an unreasonable and inhuman doctrine? What a degrading conception it gives of the character of God! How it contradicts all sense of justice, and destroys the idea of the Divine Love! It makes the innocent suffer instead of the guilty. It violates the law of consequences in freeing guilty sinners from the natural consequences of their sins. It turns God himself into Satan towards all who are doomed, towards the vast majority who are lost. That majority includes all that part of mankind outside of Christendom, who know nothing of Christianity, and who have never heard of Christ.

So in loyalty to God, and by faith in His perfect love and everlasting Fatherhood, Unitarians reject that awful doctrine. They say that every man has to answer for himself as a responsible being and must bear the consequences of his own sins; that no substitution for that is possible; that the only atonement the sinner can safely trust for his sin, is to turn from his sin and to do that which is right. The real "Christianity" of Jesus puts it plainly: "Seek ye first the kingdom of God and his righteousness!"—"Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven"; "By their fruits ye shall know them." When Jesus was asked: "What shall I do to inherit eternal life?" he said: "This do and thou shalt live"—that is: "love the Lord thy God with all thy heart and soul and strength and mind, and thy neighbour as thyself" (Luke 15, 25-28.) That is the true atonement, to be at-one with God, to do what is right, to do to others as we would they should do to us, to practice the righteousness of God in the conduct of all our relationships and affairs. The true Atonement is this At-one-ment, reconciliation to God by the doing of His will.

Amongst the many things in which to come into this At-one-ment or Unity with God in spirit and in truth, is that of doing all that is possible to spread the truth and to lift away from people's minds the dread doctrines that still hold them in terror about God. The old ideas are as yet, more prevalent than many people suppose. The way to kill them is to proclaim something better. It falls upon Unitarians especially to do this, to be loyal to their faith, to spread the light, to make widely known the worthier views of God and man and human destiny. This obligation rests upon every Unitarian, and its fulfilment is the realisation of the golden rule, needed in duty to our fellow human beings and as a service to God. By seeking His truth, proclaiming and propagating it, and living it, man enters into the joy of the At-one-ment with the Universal Father and everlasting Friend. (References, pp. 33-40).

## (9) MAN'S RESPONSIBILITY.

Unitarians believe that man is a responsible being accountable for his own actions. Were he not so, it would be unjust to blame or to punish him for committing any crime, and he would not be deserving of any praise for the performance of what is considered to be a noble deed.

Yet orthodox theology has its doctrines of original sin, the natural depravity of man's nature, and of predestination to heavenly bliss or to eternal doom,—which, if they represent the truth, make man to be the helpless creature of circumstances, unable of himself to do any good, naturally prone to evil and predordained with no choice of his own, to be elected for heaven or doomed to everlasting hell. Man is thus considered to have no merit of his own. All his good works are regarded as "filthy rags." Why then should sinners be denounced? These doctrines Unitarians reject as untrue. They contradict the sense of justice, make God an unreasonable tyrant, and are a libel upon human nature as God made it. They are utterly disproved by the facts of everyday life and contra-

dicted by the principles on which human society is organised and personal conduct estimated and judged.

How is human society held together? It is by the recognition of duty, of mutual obligation. It is understood in any community that its members are expected to conduct themselves so that what they do shall not put the community in danger. The very word, DUTY, indicates that each man is required to contribute such service to his fellows as is rightly their due,—is owing to them. For all are so dependent upon each other for the means of existence, for their safety and security, that nothing less than the fulfilment of duty can make such security of existence possible. To whom does any man owe the gift of life and the possession of its abilities and powers? He has received them; they are not of his making; they have been given to him by God and mankind. God and humanity have therefore a claim upon him to make such use of life and its powers as shall be in accord with the fulfilment of God's purpose and to the promotion of the whole welfare of mankind.

How can man become perfect in the use and development of his powers except by his own will? And how is it possible for any community to become a perfect kind of society apart from the choice and will of its members? If the kingdom of heaven ever comes upon earth, it is or will be, because it grows out of human conduct. Circumstances and environment are always being changed by the will of man. Every step in human progress and civilisation testifies to that. Man has the choice, either to be a fellow-worker with God in the development of the perfect life in all human affairs, or not to be. The obligation is that he must be, if he is to be happy and to make others happy. All that he does either hinders or helps the promotion of human welfare. If he hinders he is blameable; if his example brings woe upon others he must be held responsible for such consequences. It is the Unitarian belief that man must work out his own salvation by the right use of the powers God has given him. No perfect life can be his unless it be of his own making. If it were made for him apart from his own willing effort, he could not enjoy it, for only by his own working for it can he be fitted for it. And it is because of his responsibility that man is urged to love his neighbour as himself and to do to others as he would that they should do to him. If he had no free choice and were not accountable for his conduct, these injunctions would be utterly wasted upon him. (References pp. 81-88.) The references given are to pages in "Denials and Beliefs of Unitarians" by John Wright, B.A. Other helpful books are, "Fifty Points in Favour of Unitarianism," by Alfred Hall, M.A., B.D., 6d.; "What I Believe," by J. C. Street, 1s.; "The Passing and the Permanent in Religion," by M. J. Savage, D.D., 1s; "Unitarian Affirmations," by R. T. Herford, B.A., 2s.—half-price to members of "The Unity Fellowship" on application to the Editor.

## BEAUTY.

Beauty skin-deep!
Nay, that's mere prettiness,
Than beauty so much less
That to behold it twice
Doth all desire suffice.
But beauty is life-deep:
To look upon it is to see
Not superficiality,
But in a form or face
The soul to trace:
For beauty is the outward grace
Of inward excellence,
Of strength and health,
And the deep treasures whence
Life draws its wealth.

—William C. Hall.

The Annual Meeting of subscribers to the "Pioneer Preachers," held at the Hostel, Highway Place, London, March 25th, reported four pioneers in residence, net weekly expenses £461, earnings £370, and deficit on the year £116 19s. 11d.

At Glossop, the Rev. Joseph Wilson is granted a long leave of absence for a voyage to China and back for recovery of health.

MINISTERIAL CHANGES.—The Rev. Edgar W. Hill, M.A., of Mexborough, has accepted appointment to the Lancaster Unitarian Chapel; Rev. C. W. Townsend, preached his farewell at Bank Street Chapel, Bury, March 28th, and on March 30th, at a special farewell gathering presentations were made. Mr. Townsend has entered upon his work as Missionary to the British and Foreign Unitarian Association; the Rev. Griffith J. Sparham, lately Congregationalist, has accepted appointment to Highgate Unitarian Church.

The Annual Service and Meeting of the Manchester District Association of Unitarian and Kindred Churches was held at Cross Street Chapel and the Memorial Hall, March 23rd, Rev. C. W. Townsend being the preacher. Mr. P. M. Oliver, President, stated that the average membership of the associated Churches was 135 with average morning attendances of 37 and evening 60, the Sunday School average membership 155 and average attendance 114. The average Church income was £338, and the average income per member varied in the different Churches from £11 4s. to £1 2s. The total proceeds of the bazaar was given as £4,574.

At Dundee the Unitarian Sunday School has increased during the past six months from 40 to 100 members including nine teachers, owing to the personal influence of the Rev. Helen L. Phillips.

# Rev. Charles Biggins, M.A., B.D.

The Rev. Charles Biggins is the new manager and secretary of the book and publications' department of the Lindsey Press at Essex Hall, the Headquarters of the British and Foreign Unitarian Association, and of the Sunday School Association. He was educated for the ministry at the Unitarian Home Missionary College, Manchester, and the Manchester University 1910-15; graduated B.A., 1913; B.D., 1915; M.A., 1925; was Unitarian minister at Marple, 1915-16; co-pastor with Rev. Arthur Fox, M.A., at the Todmorden Unitarian Church, 1916-20; was in the R.A.M.C., 1918-19; was minister of the Wandsworth Unitarian Church 1920-22 (where a serious illness compelled him to retire from active work); and of the Highgate Unitarian Church, 1923-26. His present appointment has been hailed with considerable satisfaction and there is confidence that it will be fully justified by results.

# The Women's League.

A branch of the League has been formed in connection with the Hastings Unitarian Church which now consists of 22 members.

The Women's Guild of the Melbourne Unitarian Church, South Australia, has worked for the Travellers' Aid Society, and the Epileptic Colony, and provided for the maintenance of a little French godchild, and its Fellowship Branch has done missionary work and helped the new Unitarian Cause at Oppossum Bay, Hobart, Tasmania.

At the Crewe Church the branch of the League had an address from Mrs. Willmer, of Mickle Trafford, on "The Work and Aims of the League" with 36 present.

At the great Manchester Bazaar, March 17-20, the most unique feature was the stall of the League organised by the official Centre of the League in London with co-operation of branches throughout the country.

The Leeds branch holds monthly meetings, and on March 29th had a "Sing, Say or Pay" meeting which produced much unexpected talent.

At South Shore, Blackpool, the branch of the League held a debate on Divorce Law Reform, Mrs. Stewart speaking in favour and Rev. A. Mallinson, Anglo-Catholic Curate, opposed. The motion in favour was carried by 13 to 3. The League concluded here an active winter session with an address from Miss Smallpage on "Reasons for Total Abstinence."

At Bradford, Chapel Lane, the Women's League arranged the refreshments for the Re-union social of past and present members, March 27th

The Manchester District League Annual Meeting held at Cross Street Chapel and the Memorial Hall, March 27th, had the service conducted by Miss Mary Richmond, President of the British League. Delegates attended from 27 branches. Mrs. W. C. Hall, Todmorden, presided over the business meeting.

At the Chester Matthew Henry's Chapel, a branch of the League has been formed, and its members have held a successful Variety Sale in aid of the Chapel funds.

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At Vancouver, B.C., Revs. J. B. and Mrs. Tonkin have been actively organising their new work. Mr. Tonkin has given several lectures already on literary subjects and has been invited to lecture at the Vancouver Public Library on "Sir Sidney Lee."

The Northern Sunday School Federation (Unitarian), annual Good Friday meetings were held at Gee Cross, when over 500 Sunday School workers and friends met together and listened to an inspiring sermon from Rev. Mortimer Rowe, B.A., of Chowbent, and two stimulating addresses at the evening meeting by Mr. D. W. Ross, of Nantwich, and Miss Francis, of London.

Rev. Dr. Mellor, of Liverpool, is now so far recovered as to return from the Nursing Home.

At Newport, I.W., on Easter Sunday a gift to the minister, Rev. Clark-Lewis, was made by the Church treasurer consisting of offerings from the Church members.

The N. and E. Lancs. Unitarian Mission held its annual meeting at Bank Street, Bury, March 27th, service conducted by Rev. G. L. Phelps, preacher—Rev. Mortimer Rowe. At the business meeting Mrs. F. Coleman (Blackpool) spoke on "The Betting and Gambling Evil"; Mr. W. P. Crankshaw on "Loyalty," Rev. Mortimer Rowe on "The Missionary Spirit"; and the Rev. C. W. Townsend on his missionary plans.

At Chapel Lane Chapel, Bradford, March 27th, a successful Re-union effort of past and present members brought an attendance of nearly 200 persons who enjoyed proceedings of a social character. The minister, Rev. A. Cobden Smith, gave a welcome, and other short addresses were given by Mr. Robert Jackson and Mr. G. Hargreaves.

At the Leicester Narborough Road Church there is an active Women's Friendly Society with an increase of membership from 51 to 67 recently.

# Unitarian Christianity

By REV. ALFRED R. HUSSEY.

The Unitarian Church is a creedless Church. It justly claims the right to be recognised as "the Church of the modern spirit." Among all the various Churches and Schools of religious thought, it accepts no creed as the faith once and for all delivered to the saints; no ecclesiastical organisation, however venerable, as the court of last appeal, the final authority in matters of belief. Holding it to be the right and duty of the individual to think for himself, that revelation, far from being closed, is always open, that every child of God has direct access to his Heavenly Father's truth and love, and therefore needs no priest to procure for him the divine favour, the Unitarian looks forward and not back, believes that the best is yet to be, holds that science is at heart religious, that we live in a universe controlled by reason, "All's love, yet all's law"; and therefore that as new truths are continually unfolding, men's best attitude is that of teachableness, the spirit of the open mind and the truthful heart. In short, what distinguishes Unitarians from their less liberal neighbours is their conviction that truth even the deepest truth of God and man, is not a final deposit, handed down from generation to generation like a jewel, but is a seed, which planted in new soils, brings forth abundantly, hence no one has a monopoly of truth, we are all learners in the school of experience; still as in the days of old, the word of the Lord comes,and comes only to the honest mind, the heart prepared by long self-dedication and moral discipline.

Unitarian Christianity, then, is the religion of reason. It is common-sense Christianity. But for the very reason that it has no specific creed, sets forth no definite statement of belief, as a yardstick by which its members can measure themselves, lacks all man-made tests of any kind, it has often been mistakenly accused of placing more emphasis upon denial than on affirmation, of being in spirit more negative than positive, less constructive than destructive.

But the Unitarian spirit is everywhere the same. That spirit is not difficult to define. At its best and highest, it is the spirit of Channing, Parker, Emerson, Martineau, Edward Everett Hale a spirit open-minded and warm-hearted, progressive and farseeing, tolerant, democratic, generous a spirit which finds truth everywhere, which defines religion in the words of the prophet: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

To-day Unitarians find themselves confronted by a unique opportunity. Never was their course more rich in promise. The fields are indeed white unto the harvest, even though liberal thought has spread so widely that by now there are as many people who think as we do in orthodox Churches as in our own. A great success awaits that body of Christians who valiantly grapple with the opportunity the time affords. But the opportunity can only be grasped by Unitarians who are aggressive, enthusiastic, eager, fervid with a zeal for making known the faith that is in them.

(From "The Christian Register," U.S.A.).

## THE NATIONAL CONFERENCE.

The National Conference of Unitarian and Kindred Churches at Sheffield, April 12-16, was a unique success in the large audiences assembled in the spirit of unity throughout, and in the momentous questions discussed. Much praise is due to the Conference Executive and to the local committee for the very efficient carrying out of all the arrangements. The great question of denominational consolidation was the most critical of all the problems considered, but it evoked most encouraging agreement as to the end desired and the means to its approach. The strong note throughout was the emphasis on Unity and co-operation, which means Unitarianism in practice.

## Unitarian Historical Society.

ANNUAL MEETING OF MEMBERS at Essex Hall, May 27th, 11 a.m. PUBLIC MEETING at 4-30. Paper by Rev. E. ROSALIND LEE, M.A. on The Unitarian Church at Melbourne. Rev. W. G. Tarrant, B.A., in the chair.

We learn with much regret and sympathy that Rev. J. B. Tonkin, of Vancouver, B.C., has suffered loss of his books and papers through a fire in his apartments. The address of Mr. and Mrs. Tonkin is:—Suite 12, 5, Tenth Avenue E., Vancouver, B.C.

Rev. Dr. Henry Gow is the new President of the National Conference.

The London Sunday School Society held its Annual Musical Festival at Mansford Street Church and Mission, April 10th, with 275 entries from 8 schools. Forest Gate School and Lewisham received awards.

The Unitarian Sale of Work at Huddersfield, March 24th and 27th realised £210.

DEATHS.—Mr. Robert H. Paget, New York, formerly of Rothley, Leicester, March 17th, 49; Mrs. H. Stafford Golland, Eccles, March 20th, 67; Mrs. John Spiller, Dalston, March 22nd, 22; Mr. Edward P. Townley, Edgbaston, March 16th, 26; Miss Margaret Findlay, Wandsworth, March 22nd; Mr. Gerrard Higson, Atherton, March 25th; Sarah Floyd, Southport, March 29th, 90; Mrs. Arthur Beecroft, Romford, April 5th, 74; Florence H. Lockton, Berkhamsted, April 5th, 76; Mr. John Oldham, Gee Cross, Hyde, April 4th, 76; Miss Ellen Shakespeare, London, April 4th, 88; Mrs. Joseph Pilling, Bolton, April 7th.

# National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

The following letter has been sent out to Churches and Sunday Schools:—

March 29th, 1926.

Dear Friend,—

The Committee of the Association have been seriously considering effective ways of helping our young people to resist the ever-recurring temptation to absorb Alcoholic Drink, more especially when they have reached the school leaving age and are apt to look upon the Band of Hope as an institution which is too "Junior" for them. Furthermore there are many of our young folk who are not members of any Temperance Society, and it may be, are not receiving any Temperance teaching. These also are deserving of serious attention.

We have been in communication with various Temperance Benefit Societies and find that the

Order of the Sons of Temperance
and the
Independent Order of Rechabites

are two well organised societies, each of which has a Junior Section. Both are "Approved Societies" and the members of the Junior Section can be transferred quite easily to the Senior Section, when they attain the age of sixteen and have to become "State Insured" in some approved Benefit Society.

On behalf of our young people whom we are all most anxious to serve, we sincerely ask your committee to consider the possibility of forming a Junior Branch of one of these Societies without detriment to (and possibly in conjunction with) Band of Hope or other Temperance work already in progress.

We can send some details for your consideration, and are assured, that officers of the two Societies mentioned will be very pleased to call and see you and explain the full working of the scheme and the benefits offered. On hearing from you, we will gladly place you and the selected society in communication with each other

Trusting that we may be favoured with a reply promising to co-operate with us in this very important work for the young people of our schools and church. We remain,

Yours sincerely,
E. R. FYSON, President.
F. COLLECOTT, Secretary.

"In view of what our race has suffered through the evils of strong drink, in view of the agony which fathers, mothers and children have suffered from it, in view of the fact that its suppression means the reduction of poverty, sorrow, disease and crime, may we not all of us be willing and glad to make such surrender of our personal liberties, or of our tastes, as the law calls for and to see prohibition fully and fairly tried?"

(An American Speaker.).

# The Unity Fellowship.

President: REV. ARTHUR W. FOX, M.A. (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent with isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.
Secretary: H. BODELL SMITH, 5, St. Barnabas Road, Sutton, Surrey.

The aims and objects include the cultivation of fellowship amongst the members; the adoption of all possible methods of mutual help and friendly intercourse; the formation of Study Circles; the organisation of holiday parties; the promotion of the interests of the Unitarian Movement; and the development of Unity in all human affairs.

Membership is open to all who are above 16 years of age on payment of not less than one shilling a year towards management expenses.

A small meeting of members was held at Channing Hall, Sheffield, on Thursday, April 15th, Rev. W. C. Hall, M.A., presiding, when a report by the secretary and statement of accounts were presented, officers appointed, rules and Constitution agreed to, and it was decided to promote the formation of Study Circles, and to hold meetings of members at London in Whit Week, and in Manchester during "College Week" at the end of June.

This is intended to be a fellowship of OUR READERS. May we ask every reader who is in sympathy to join, and thus help to make THE UNITY FELLOWSHIP as strong as possible? The conditions are easy, and the advantages are going to be great; every additional member makes more than one by force of example. Write to Secretary.

Mr. F. G. Jackson, of Leeds, addressed the local chapter of the Men's League on "Licensing Reform," March 15th, in which he advocated concentration on Local Option, Sunday Closing, Reform of Clubs, banning of sales to minors, and provision of counter-attractions.

The American Unitarian Association has sent through Rev. Dr. S. A. Eliot, a donation of £5 in aid of the Bermondsey Unitarian Church Renovation Fund.

# For the Children. BY REV. H. FISHER SHORT.

## WHY BESSIE PREFERRED HER OWN CHAPEL.

"Well, chick," said Daddie in his breezy way; "and how did you like Nellie's Chapel?"

"Not as much as I like our own, Daddie," answered Bessie, with decision.

"Indeed!" exclaimed Daddie, raising his brows and opening his eyes very wide.

"It wasn't bad, you know," said Bessie, thinking Daddie was disappointed.

"The people were nice, weren't they?"

"Oh, yes; and there was such a crowd—more than we have at the Anniversary."

"And I suppose the singing was nice?"

"It was very nice, and everybody seemed to enjoy it."

"And, yet, you like our own little Chapel better!"

"Ever so much, Dad!"

"Well, you do surprise me, dear. I was afraid you might be wanting to go often with Nellie."

"Would you be sorry, Daddie, if I did?"

"Honestly, dear, I should."

"Why, Daddie?" said Bessie, so relieved that she climbed on Daddie's knee and nestled close.

"For several reasons, sweetheart," said Daddie;" and one is because I love our dear old Chapel, and I want you to learn to love it too."

"But I do, Dad," said Bessie warmly; "but I didn't know it until I went with Nellie, this morning."

"This is interesting, chick," laughed Daddie; "I had no idea we were so grown up."

"Now, you are teasing," said Bessie, trying to release herself.

"Forgive me, Treasure," soothed Daddie, giving her a little squeeze.

Feeling a bit discouraged, Bessie was inclined to be quiet; and, for a few minutes, Daddie was quiet too.

When he thought he might venture to speak, he said, "Tell me, dear, why you didn't like the service, this morning."

"Because it was so different from ours."

"In what way?"

"The hymns were not like ours."

"Oh!" said Daddie, keenly interested.

"I knew some of the tunes; but I didn't like the words a bit."

"What were they, dear?"

"I can't remember all of them; but they sang about blood several times, and it wasn't a bit nice."

"I know, dear; the 'blood of Christ,' 'cleansing blood,' and things of that kind."

"Ugh!" shivered Bessie; "I'm glad we don't sing such horrid words."

"So am I, sweetheart."

"But why do they sing them, Daddie?"

"Because they believe in them, I suppose."

"Believe in them? What is that"

"It's very hard to say, in a few words."

"Then, say a lot of words, Dad," smiled Bessie.

"I'll try to make it plain; but I'm afraid you'll find it hard to understand."

"Never mind that, Daddie; let me try to understand."

"First of all, they believe that sin—that is, wrong-doing—is a very, very serious thing."

"Well, it is; isn't it?" Bessie almost snapped.

"Of course, dear; but they believe it is so serious that God is unable to forgive it?"

"Then, why did they say 'And forgive us our trespasses?" Doesn't that mean 'Forgive us our sins?'"

Daddie wanted to smile at this. Also, he wanted to shout, "Bravo!" He did neither, because he wanted to help his wee maid.

"You are quite right, chick," he said; "that is what Jesus taught his disciples."

Bessie sighed. She was finding it difficult after all. Then, suddenly brightening, she said, "But Jesus believed that God could forgive; didn't he, Daddie?"

"Of course, he did, dear."

"Then, why don't the people at Nellie's Chapel?"

"Because they believe that God is too just, too holy, too good."

"Not good enough, I should say," said Bessie impatiently.

"And so should I, sweetheart."

"But Jesus said God was our heavenly Father, Daddie," protested Bessie.

"Yes, dear!"

"That means he was like you."

"Only ever, ever, ever so much better!"

"Well, you forgive; don't you Daddie?"

"Of course!"

"Then, if God is better than you, mustn't he be able to forgive more than you?"

(To be continued).

---

Mr. A met his minister on Main Street. Mr. A's greeting was not as cordial as usual. The minister discovered the cause.

"I've been sick for two weeks," said Mr. A, "and I hoped you would call on me."

"I am sorry," replied the minister. "I had not heard of your sickness. How did your doctor learn of it?"

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It is great absurdity, it is dangerous temerity to despise what we cannot understand.

—Montaigne.

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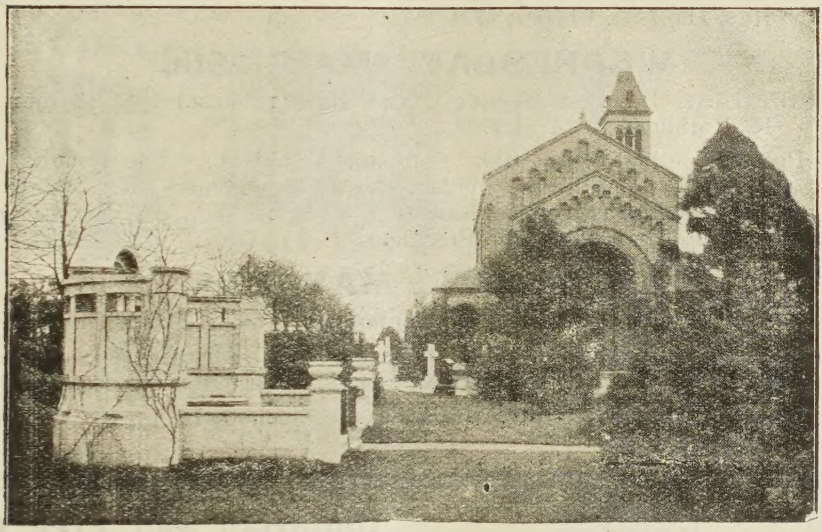

VIEW OF MANCHESTER CREMATORIUM.

## —CREMATION.—

**C**remation is the only real protection of society against secret crime.

**R**estores, where desired, the ancient custom of inter-mural burial.

**E**nsures immunity from latent disease germs.

**M**ay be adopted preparatory to burial.

**A**n argument against Cremation used by a writer to a Bristol paper was that graves in the cemeteries will in time afford open spaces for the public use—therefore bury your dead.

**T**he most civilised and desirable method of disposing of the dead. (H. G. Wells.)

**I**nstead of large and expensive areas of land small plots would serve the needs of a community for generations.

**O**nly those who do not realise its horrors will continue the custom of earth-burial.

**N**othing but fair golden fire for an hour and a delicate white ash—at once the symbol of earth life and heavenly beauty. (Rev. R. H. Haweis).

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**Those who become members** of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

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Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

*The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.*

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

# Whitweek Meetings, 1926.

## TUESDAY, MAY 25th.

**Afternoon**—S.S.A. Open Conference at Channing House School, Highgate, 3-30 p.m.

Informal Reception by the Presidents of the B.F.U.A. and S.S.A. at "Fairseat," Highgate, 5 p.m.

**Evening**—Anniversary Service, 7-30 p.m., at New Gravel Pit Church, Hackney. Preacher Rev. Dr. J. C. Flower, M.A.

## WEDNESDAY, MAY 26th.

**Morning**—B.F.U.A. Business Meeting, Essex Hall, 10-30 a.m. Chairman, Mr. Hugh R. Rathbone, M.A., LL.D.

**Evening**—Public Meeting, Essex Hall, 7-30 p.m. Subject: "The Bounds of Religious Freedom." Addresses by Mr. R. M. Montgomery, K.C., Rev. R. J. Hall, M.A., of Swansea, Rev. Lawrence Redfern, M.A., B.D., of Liverpool, and a fourth. Chairman: The President.

## THURSDAY, MAY 27th.

**Morning**—S.S.A. Business Meeting and Conference, 10 a.m., Essex Hall.

**Afternoon**—Essex Hall Lecture, 3 p.m., at Essex Hall, by Professor J. Arthur Thomson, on "Man in the Light of Evolution." Chairman: The President.

**Evening**—Conversazione at Drapers' Hall, 8 p.m. Tickets 1/6 up till Wednesday, May 26th. After 2/-

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WOMEN'S LEAGUE.

## ANNUAL MEETING

**Wednesday, May 26th, in Essex Hall London**

**Miss M. E. RICHMOND, President in the Chair.**

Short Opening Service Conducted by

**Rev. Constance Harris.**

Annual Reports, Election of Committee & Officers
Speakers—Mrs. Ceiron Jones, (Cardiff) and Miss Eleanor Wren, (Melbourne S. Australia)

All friends cordially invited,

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**National Unitarian Temperance Association.**

## ANNUAL MEETING

**Essex Hall, Friday May 28th, 1926.**

SPEAKERS:—

**Mrs. W. Blake Odgers, J. P.**

**Mr. P-. Wilson Raffan, J.P.**

**(sec U. K Band of Hope Union).**

**Mr. H.G Chancellor.**

**Rev. J. Morgan Whiteman.**

Chair to be taken at 4 o'clock by Mr. E. R. Fyson. (Pres).

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**Unitarian and Free Christian Men's League.**

THE

## ANNUAL MEETING

**will be held at Essex Hall, on Wednesday, May 26th, 1926, at 3 p.m.**

J. T. BIBBY, Esq., Presiding.

To receive Report and Balance Sheet, Elect Officers for Ensuing Year and transact any other business.

Ronald Bartram, Hon. Sec.

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## THE UNITY FELLOWSHIP.

President: Rev. ARTHUR W. FOX, M.A., Todmorden.

Treasurer: Mr. ROBERT KENYON, J.P., Stalybridge.

Correspondent with Isolated Members:
Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: Rev. H. BODELL SMITH, 5, St. Barnabas Road, Sutton, Surrey.

IT AIMS TO BRING

readers of the "Unitarian Monthly" into closer fellowship; to adopt methods of mutual help; to promote the interests of the Unitarian Movement; to realise UNITY in all human affairs.

All readers of this Monthly are invited to become members by payment of a minimum subscription of **One Shilling** a year, to the Secretary. **Will you not join?**